TOTAL ABSTINENCE

#7

Intoxicating Drinks as a Beverage Expedient:

BEING THE SUBSTANCE OF AN ADDRESS BEFORE

LEXINGTON DIVISION No. 45, SONS OF TEMPERANCE,

BY

WILLIAM S. WHITE,

Pastor of the Presbyterian Church, Lexington, Va.

TOGETHER WITH THE ADDRESSES OF

R. J. TAYLOR & D. P. CURRY, ESQRS.,

On presentation of the Banner, by the Ladies of Lexington.

SAMUEL GILLOCK, PRINTER.

1849.

CORRESPONDENCE.

Rev'd. Sir and Brother:

At a regular meeting of Lexington Division, No. 45. Sons of Temperance, the following resolution was passed:

"*Resolved, unanimously,* That a Committee be appointed, to return the thanks of this Division, to the Rev'd. Brother Wm. S. White, for his able, efficient and instructive Address, on the 24th inst., before this Body; and to request a Copy for publication."

Permit us to add our individual solicitation, to that of the Division, we represent. The delay, in the appointment of the Committee, arising from a continued press of business, on our hands, has fortunately given ample evidence of the great good resulting from your effort; and affords us additional hope that the happy effect on our prosperity will be highly increased, by the publication of a production in which such sturdy blows were struck against our dread enemy, Intemperance. You will not then, we trust, refuse the request we make at your hands; the success, of the cause we defend, demands it,—the wants of our Division call for it; and the condition, of this community, seems to require it.

Sincerely and fraternally,
Yours in Love, Purity and Fidelity,
JAMES R. JORDAN,
SAM'L. VANDERSLICE,
M. McKENNIE. } Com.

Rev'd. Wm. S. White, Manse.

The Manse, April 30th, 1849.

To Drs. Jordan, McKennie, and Mr. Vanderslice,

Dear Brethren: Your note requesting a copy of my address at the late anniversary of the Lexington Division of the Sons of Temperance, is received—

After so long an interval, I can only comply with your request in part. So much of said address as I can recall, I herewith send. Make any use of it, which, in your judgment, may promise to promote the interests of that great and good cause in behalf of which you are laboring with so much zeal and success.—With the warmest regard for yourselves personally, and for the Division you represent, permit me to subscribe myself,

Yours in Love, Purity and Fidelity,
WILLIAM S. WHITE.

ADDRESS.

FRIENDS AND BRETHREN:

We come at the instance of the Lexington Division of the Sons of Temperance, to express our honest and long cherished convictions, as to the nature and importance of the work in which they are engaged. Twenty-two years have now passed away since we adopted as one of the governing principles of our conduct, the sentiment, that total abstinence from all intoxicating drinks as a beverage, is not only expedient, but necessary. From this ground we have never swerved, "No, not for an hour."

We are far from approving all that has been done by the advocates of this great enterprize. We have openly repudiated the fanaticism which, in some parts of our land has tarnished its beauty and weakened its influence, and have not hesitated to resist steadfastly strolling lecturers on this subject, whose want of taste and want of sense, unfitted them for so high a vocation.

One of the first lessons of practical wisdom we ever learned, was to distinguish between a cause and its perversion—Or, in the language of the Bible to "prove all things and hold fast that which is good." This lesson we have found necessary and useful in reference to every good enterprize—for what is it that man may not, and what is it that he has not perverted.

We have known some to return, with supposed impunity, to the use of intoxicating drinks, alledging as an excuse for doing so, that bad men had got into the temperance ranks, perverted its original principles and designs, and were using irrational and unscriptural measures for its promotion. We are accustomed to ask such, why not renounce your faith in Christ, and your devotion to his cause for the same reason? Do not multitudes disgrace the christian name, and retard the christian cause, by a fanaticism, to say the least, quite as wild and mischievous as that which has appeared in this cause? A good cause, perverted and abused by falling into bad hands, only calls the more loudly for the sympathy and the support of the wise and good. The maladministration of some, and even the toryism of others, only makes the true patriot love his country more ardently and fight in defence of her rights more bravely.

To that portion of the great temperance army who has called us once more to battle in this great cause, we extend our cordial greeting, and here take pleasure in expressing our approbation of the leading principles on which their institution rests, and of the measures adopted for the support and diffusion of those principles.

The simple purpose of this organization is to snatch the drunkard from the grasp of his worst enemy, and then so to watch over, counsel and assist him, as to furnish every human facility for perpetuating his deliverance, and securing his future safety—as an object, nearly allied but subordinate to this, inducements, both rational and scriptural are held out to those now sober, to continue so.

The Temperance army is composed of two great divisions. The Sons of

Temperance, and the old Total Abstinence Society.—Between these, there is perfect identity of principle and aim, inasmuch as both subscribe to the same pledge, and subscribe for the same reasons. And yet there are points in which they differ. But the difference is like that between the various divisions in the same army, or that which obtains among the various sects of orthodox christians—They are *essentially* alike, but *circumstantially* different. In the war with alcohol, the Sons of Temperance is the regular army, the other, is the militia. The former excels the latter, only, in the completeness of its organization—the rigor of its discipline, the celerity and efficiency of its movements.

The only differences we know worthy of a moment's consideration, are the following—

1. The contribution required by the Sons of Temperance. This we regard as one of its most inviting features—It appeals to him who has hitherto been wasteful, to become economical—And to lay up for future use, that which he once squandered. He only aids in creating a fund which is not doled out to him in charity, but from which he may subsequently draw as his necessities require, that which of right belongs to him.

2. Another peculiarity objected to by some is, that the relation instituted among the members is that of a *brotherhood*. If the end be good and the means not unscriptural, then will "the end justify the means."

The end in this case is the removal from the mind of the drunkard of the conviction that the sober and especially the pious, are his enemies—a conviction which keeps him out of the reach of those who might be useful to him, and which ultimately makes him more reckless in his dissipation. The good man sacrifices no principle, but performs a high duty, when he consents to regard his unfortunate neighbor as *a brother*. It is only when he does this, that he so carries out the law of love, as to become the light of the world, the salt of the earth. The potency of this law, fully carried out, is seen in the modern method of dealing with the insane, as well as in this feature in our system, designed as it is, to awaken self respect—and lead to openness to conviction in the unhappy drunkard.—It is only when you approach him as a friend, *a brother*, that you can hope to do him good.

3. But others are shocked at the secrecy imposed on the members.—Now the secrecy is also designed to aid the intemperate in regaining the self-respect he has lost.—And this it does by assuring him that he is surrounded not only by those who are willing to regard him as a brother, but also to evince that regard by confiding in him.

To guard against imposition, the means of access to the meetings—and to give to the discipline its desired effect, the proceedings at those meetings, are kept secret and nothing more.—They have no pass word or sign by which one may know another, out of the division room. In a word the secrecy is such as exists in the Literary Societies of our Colleges.

4. One other peculiarity objected to by some, is the marching in procession and the wearing of badges.—This surely constitutes no serious objection with a people, living contiguous to a College, where the young and old—the grave and gay, are so much accustomed to such things. The beautiful badge was seen in every part of this Church on the 22nd of February, and seen with admiration by all.

We are still more surprised to hear this objection among a people living contiguous to a Military Institute; and who, we know are so much pleased to see the members of that Institute coming to this Church on the Sabbath,

and returning from it, *in procession*, all handsomely ornamented too with *regalia*. All, of every age and of both sexes, look upon this scene with high delight.

In time of war especially, all admire the spirit stirring tones of martial music, and all look with lively interest upon the stately step, and highly ornamented person of him, who is marching away to conquer or die upon the field of battle. There is a cruel enemy to be met and conquered; and even the fond mother will adjust the uniform to the manly person of her loved Son, and then, like one of old, will hand him his shield, and bid him return *with* it, or be brought home *on* it.

Why should we be so vigilant to repel an enemy of one sort, and yet so indifferent to a still more potent enemy of another sort! Why admire, almost to adoration, the well trained company in rich uniform, whose appalling, but whose necessary work, is a work of blood and carnage; whilst an army like that which now surrounds me, whose great object is to *save*, not to *destroy* life, is looked upon with contempt, and treated with derision. The uniform of the one speaks of wives made widows, and children, orphans. That of the other, speaks of "love, purity and fidelity"—of the husband made sober, and the wife and children made happy.—We greatly fear that in most cases, this results from some *lurking opposition to the war.*

This whole temperance movement is the result of the Gospel as preached by the various Evangelical denominations of our land—The pioneers in this work in Virginia, were ministers of the Gospel.—This is well known to every man old enough or wise enough to entitle him to be heard as a lecturer on this subject.—From our earliest youth—long before a Temperance Society existed—we were accustomed to hear the truth on this subject, from such faithful and able ministers of the Gospel, as A. M. Clopton of the Baptist Church—Wm. Meade of the Episcopal—M. W. Dance of the Methodist, and John Holt Rice, of the Presbyterian.—We well remember that as far back as 1814, when the drinking of wine and even spirituous liquors, was as common as the drinking of tea and coffee, that our venerable preceptor Dr. Rice, opposed the practice both by precept and example.

Does this cause deserve *our* favor? Does it call loudly for the vigorous support of the people of this town and county at this time? The smoke of thirty distilleries—the drunkenness seen almost daily along our streets—the rioting and even the *bloodshed* seen at our public gatherings, all answer *yes—emphatically yes. The floors of our taverns, stained with human gore, call us to the rescue*—Who will not heed this call? Who can be content *to do nothing?* Who that has the heart of a *man*—we say not, *christian*—can wrap himself in the robe of his own fancied security, and practically say to the Demon, go on foul spirit, go on with thy works of darkness and of death.

1. We ask you to look first at the teachings of the Bible. The Scriptures not only permit, but enjoin the use of wine for medicinal and sacramental purposes; and to oppose such use is in the highest degree fanatical and mischievous. With these exceptions God's word fully sanctions our course if it does not actually forbid the use, both of wine and strong drink.

It is well known that in the Levitical law, the use of wine is especially forbidden to the Priest—and also to the Nazarites. Stronger language can no where be found than in the old Testament on this subject.

"Wine is a mocker, strong drink is raging: and whoever is deceived thereby is not wise."

Look at the object as it is fully presented in Proverbs 23 Ch. 29 v: "Who

hath wo? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine—they that go to seek mixed wine." Here is the evil as inspiration has described it. Look at this picture—wo—sorrow—contentions—babbling—wounds without cause—redness of eyes.

Then follows the remedy which God himself prescribed in these memorable words, "*Look not thou* upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright." Is not this *total abstinence*, if even *a look*, betokening desire is forbidden—and when they who "*go to see it*" are rebuked? The disease and the remedy being thus pointed out, next follows the motive to restraint in these words.

"At last it biteth like a serpent and stingeth like an adder."—Still further, as an additional reason for *not going to seek, nor even looking* with approbation on this deadly poison—we are told, that when it has so bitten and stung, then, "Thine eyes shall behold strange women, and thy heart shall utter perverse things." Nay, it will make you so insensible to danger, that you will be as "he that lieth down in the midst of the sea, or as he that lieth on the top of the mast." And still more, "They have stricken me, shalt thou say, and I was not sick, they have beaten me, and I felt it not: when I shall awake, *I will seek it again.*"

Poor, bitten, enslaved, degraded, besotted wretch! Thus described is God's holy word, and thus debased by the use of *wine*.

Passing to the New Testament, we are told by Paul, that "neither fornicators, idolaters, nor adulterers, nor thieves, nor covetous, nor *drunkards*, nor revilers, nor extortioners shall inherit the kingdom of God." See here the company and the doom assigned by inspiration to the drunkard.

The same Apostle in writing to Timothy, and then to Titus, says expressly, that Bishops or preachers must not be "given to wine."—The obvious meaning of the original seems to be, that they must not use it as a beverage. —We admit, that to Deacons, and especially to "aged women," he uses different language.—They, he says, must not be "given to much wine"—The reason of the difference is not very obvious.—But one thing is certain the Apostle considered it necessary to forbid its use wholy to some, and to permit that use only in extreme moderation, and then only to such as were "aged," infirm or sick.—To Timothy he says, "Drink no longer water, but use a little wine for thy stomach's sake and thine often infirmities." It is highly probable that Timothy was so thorough a temperance man, that he would not use wine as a medicine, until he was directed to do so by Paul—And even in this case, his teacher admonishes him to use it in extreme moderation.

The angel says to Zacharias respecting John: "He shall be great in the sight of the Lord,"—and then proceeds to specify in what this greatness is to consist. First negatively.—"For he shall drink neither wine nor strong drink"—and then positively, "and he shall be filled with the Holy Ghost."

Pool, who was by no means a modern Temperance fanatic, says, in his annotations, that whenever the phrase "wine and strong drink" occurs, we are to understand "any drink that intoxicateth"—and then supports our views fully and ably.

But do any maintain that after all, the abuse and not the moderate use of these drinks is all that is forbidden? Let such consider what Paul says to the Romans—"Let us not therefore judge one another any more, but judge

this rather that no man put a stumbling block or an occasion to fall in his brothers way."

The same writer says to the Corinthians.—"Wherefore if meat make my brother to offend; I will eat no flesh while the world standeth, lest I make my brother to offend."

He says again to the Romans, "But if thy brother be greived with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died."

And once more.—"It is good neither to eat flesh, nor to drink any thing whereby thy brother stumbleth, or is offended, or is made weak." These expressions all accord with what is said by the Savior in his sermon on the mount, "If thy right eye offend thee, pluck it out and cast it from thee—and if thy right hand offend thee, cut it off." Ordinary discretion prompts men to cut off a diseased member which endangers the whole body, much more should a wise discretion prompt us to abstain from any mere animal indulgence, which seriously endangers our own soul or the souls of others.—If all these passages taken together teach any thing, they teach us to deny ourselves any indulgence, *not commanded*, rather than to be the wilful occasion of sin in others—Are we any where *commanded* to use wine, except for medicinal and sacramental purposes? No body pretends to maintain this. Does the drinking of wine and other intoxicating liquors by intelligent and pious people, sanction a most pernicious practice, and lead others into sin? Nobody can deny this.

Is it not highly proper then that we abstain altogether, and is it not eminently expedient that we endeavor to make our example in thus abstaining, as influential as possible, by associating with others, likeminded with ourselves, and by adopting any other means which neither reason nor scripture forbids?

Pool closes his remarks on the preceding passages of scripture thus—"Not only is flesh offered to idols meant, but all flesh; so that one should live on bread and herbs rather than lay a stumbling block in his brothers way"—"Suppose as you pretend, that eating in an idol's temple is no sin; because by eating, men are not made the worse; yet their action is not free from guilt, as it is a violation of that law of love, which they were obliged to show to their neighbor. It is very plain that it is the duty of christians, in any matters, where they are at liberty to do a thing or not, to take that course which will give the least occasion of sin to others." So much for what the Bible, and one of our oldest and best commentators teach on this subject.

On the broad and solid platform of christian expediency, we take our stand. Here the Apostle Paul stood in reference to meat offered to idols, and in reference to ministerial support; here is safety to myself and children; here opens up a wide and inviting field of usefulness to others; and here flows a perennial stream of comfort, as far above the turbid stream of sensual indulgence, as light is above darkness, or heaven above hell.

We are now prepared to consider the connection between drinking—the traffic in intoxicating drinks, and man's social duties and enjoyments.—We shall treat of the appetite, and of him who panders to this appetite together; or, in other words, of the drunkard and drunkard maker, as most intimately related, as very nearly alike—both are influenced by an unhallowed motive. Sensuality leads the one, and avarice the other. The one is impoverished by drinking, the other is enriched by making or selling—one tumbles in-

to the gutter, and finally falls into hell, over that which the other has deliberately laid in his way.

1. Habitual and excessive drinking destroys the relish for the calm and tranquil enjoyments of home. Hence, the toper is always the vagrant. "Nor wife, nor children dear, nor friends, nor sacred home" have the attractions for him, which the fumes of whiskey, inhaled amidst the din and dirt of the distillery or tavern bar, possess. Hence he soon learns to rob that wife, that he may pamper appetite, and enrich the man who is leading him to his ruin—He strips his own children to clothe those of the rum seller.

2. It makes him ill-natured and cruel. Spirituous liquors are to man's passions what the spark is to gun-powder, and wo to him who *applies* that spark, as well as to him who receives it. The world is full of illustrations of this remark, The friend is converted into a foe—the fond husband and father into a monster of cruelty. We have more than once had to exert what physical strength we had, to shield the beautiful—the accomplished—the pious wife, from the personal violence of a once affectionate but now brutalized husband.

Going once into the county of Brunswick to attend a protracted meeting we found the whole community in the greatest excitement—The husband of a pious and excellent lady, flew into a passion when drunk, because his supper did not please him, seized his gun and shot the wife dead as she sat at the table—dashing the gun on the floor, he rushed from the house, and three days afterwards was found in a neighboring barn, with his own knife blade, buried to the handle in his own heart—and he, the wretched murderer and suicide stiff in death. Five small children were left fatherless, motherless and pennyless, to the charity of others.

3. Its tendency to produce poverty as well as crime. It unfits its victim for business and thus stops his income. It makes him the dupe of the designing and the dishonest. Auctioneers, merchants and others, aware of its tendency to pervert the judgment, and mislead the feelings, often furnish it to their customers; and get a far better price for the liquor thus given away than if they had sold it. They who are, under its influence, buy what they do not want, and at any price the extortioner may ask.

We knew a man whose estate consisted of one good horse to give fifty dollars for a saddle, bridle, &c., first conveying the horse, by deed to his good *friend* the merchant, to ensure him against loss,

Men intoxicated always think themselves rich. We heard of one who justified himself thus: "If I were rich I would not drink. But as I am poor, and as it is very pleasant to feel rich, and as I always feel so when about half drunk, I must drink."

A lawyer wishing to sell a tract of land, charged the auctioneer not to furnish any intoxicating drinks. The latter expostulated, maintaining that more people would attend the sale, if they were only *baited* with liquor, and moreover, he added, after the people have drunk pretty freely, the trees will look a great deal larger—indeed they will see two trees where there is only one, and thus you will get a great deal more for the land. This was unanswerable—the lawyer was beaten—the liquor provided—and the simple hearted people cheated.

In truth, my friends, the usurer, the swindler, the gamester—the highway robber, all consider the poor drunkard fair game.

Suppose a case—It shall be that of an individual who abstains wholly

from the use of intoxicating drinks until he is sixteen years of age. He then drinks with moderation—at no time becomes intoxicated. He averages 12½ cents a day. Goes but once a week to a tippling shop, and expends in drink 25 cents at each visit.—Then allow a moderate price for his time and that of his horse.—Now this man never becomes intoxicated—never makes a bad bargain in consequence of his drinking, and yet if he persist in this course until he reaches the period allotted to man on earth—his drinking will have cost him $4569,48—that is $34,62 per annum.

As yet, our acquaintance with this section of the State is limited, but a somewhat extended and intimate acquaintance with that portion living to the East of the Blue Ridge, justifies us in thinking, that according to the habits of that people, it would be safe to put the aggregate sum expended there by many a family in the way supposed, at $9230,96, and the expenditure per annum, at $169,24.

It is in a great measure owing to extravagance of this sort, that many portions of old Virginia, are so nearly depopulated and impoverished. That country abounds with "*Old Stores.*" Many of you, in your travels have seen these places. One good house is all that can be seen for miles. Through the whole neighborhood the lands are worn out, deserted. Broom sedge has taken the place of wheat—near this one good house, still stands the "old store," the only visible remnant of the whirl-pool which had engulphed all the neighboring estates. The owner of that store has lined his pockets, and they who were so kind as to furnish him the lining, have gone to Alabama, or Missouri, or Texas, to find *there*, what they so foolishly threw away *here*. Occasionally, the keeper of that "old store" and his customers have been impoverished together. Nor will we venture to say who got the money in this case. Nor can we venture to say much in these ends of the earth, about the region whence the rivulets came, that made the fiery, burning stream, which has wrought so much havoc in my own—my native land.

Poor *old* Virginia, with all thy faults I love thee, in all thy poverty I pity thee: for those faults and that poverty are the legitimate result, in a great degree, of two streams—one, *black as ink*, poured in upon thee from the North—the other, hot as fire, and poisonous as hensbane, poured in upon thee from the West. We leave it to those more skilled in casuistry than we, to say, which of the two has been most fatal to thy best interests.

Before we dismiss this part of the subject, indulge us in one word of caution. Let the people of this broad and beautiful, this now fertile and prosperous valley, remember one thing. Old Virginia is becoming too *poor* in some sections, and too *sober* in others, to furnish so good a market to the distiller as she once did. Now what may result from this? Why, horrible to say, we may be obliged to become the *consumers*, as we have long been the *makers*, of this noxious beverage. And judging from appearances both in town and country, this sad work has already commenced. We tremble for ourselves and children, as we think of the stoppage of this stream at the western base of the blue ridge.—Why, what would be the interception of the Potomac at Harpers' Ferry, and of the James at its junction with North River, to the calamity now anticipated? In the former case, the waters would swell until the House Mountain and the Jump, the Short Hill, the Brushy Hills, would all be submerged, and without an ark like Noah's, we should all be drowned. But who would not prefer this catastrophe to an-

other? Who would not prefer being drowned in pure clean water, to being burned to death amidst the fumes and stench of whiskey?

But the evil we seek to remove not only impoverishes, it degrades its victims. Both the making and the use of intoxicating drinks blunt the moral sense. Scarcely any thing so hardens the heart and scars the conscience.

In illustration of this, facts are abundant.

When a man died recently in this vicinity from the effects of drunkenness, he who sold him the liquor was asked, if he had not contributed to this man's death? With the utmost coolness he replied "well, I suppose I did." Seeing the whiskey maker so cool—so unfeeling on so solemn an occasion, his friend proceeded further by asking—"And how many do you suppose you have killed in all?"—"Why, I suppose about as many as could stand from here to Richmond," was the appalling answer.

In the county of Albemarle, a poor drunkard attempting to reach home from a tippling house late at night—lost his way, and after wandering for a long time through the woods, returned to the place from which he had set out. The party were still engaged in drunken revelry, he sought admittance and was refused. The night was dark and stormy and cold. The wretched sufferer sought a resting place under the steps of the door, where, in a short time he died. When discovered by his *host*, the dead body was taken up and thrown into the cellar, where it was found next morning by the Son and a friend of the dead man. The revelry continued through the whole night. When he who had *accommodated* this wretched victim, until he had become pennyless and troublesome, was asked, why he had acted thus, with fiendish insensibility he replied, "Why did he come back here to die?"

In the same county, a dying father of two drunken sons, kept the key of the room containing his liquor, about his person, to prevent their getting access to it. When the startling announcement was made, in the hearing of these brutalized sons, that the father was insensible, they rushed into the room, violently thrusting their hands under the bed-covering—seized the key, and declared with apparent exultation, that nothing could now hinder them from drinking as much as they wished.—We attended the burial of that father, and were repeatedly interrupted during the solemn service, by the profane noise of the two drunken sons.

Passing, last April, through the county of Amelia, we found the inhabitants of a section of that county in great commotion. A man, under the excitement of liquor, without the slightest provocation, had shot and killed his wife, as she sat with an infant in her lap only a few weeks old. The ball just grazed the infant's head and buried itself in the breast, from which it was in the act of drawing its accustomed nourishment.

The Rev'd. Dr. B. told us of a man in Baltimore, who had so impoverished his family by intemperance, that on the death of a lovely little daughter, he was unable to defray the expence of her burial. This was done by some benevolent ladies, who on shrouding the little body, laid a cent on each eye to close them. The poor, degraded father, availing himself of the absence of these kind ladies, stealthily entered the room, drew aside the covering from the little one's face, took the two cents, and expended them at his usual haunt for drink.

Friends and Brethren, need I harrow your feelings further? I may not, *must* not. We ask, when such an evil is to be met and cured, who will not help? Who will suffer mere matters of taste, or a preference for one mode

ever another—to seal his lips or tie his hands? When an enemy like this, is abroad in the land, impoverishing and slaying its inhabitants by thousands, who that has a heart to feel, or a conscience to rebuke him, can stand idly by, and attempt to justify his inactivity pleading frivolous objections to the Sons of Temperance.

One looks on the havoc wrought by this enemy and then pleads as an excuse for drinking, its utility to himself. Suppose this to be true, is this excuse sufficient? To what extent is it useful, and may it not be substituted by something which will not *ruin* others, while it renders some insignificant service to you? Is the man without sin when he seeks self-indulgence at such a cost to his family, to his country, to the world? The man of a tender and benevolent heart, cannot look upon, or even *smell*, the burning liquid without thinking of the tears, the groans, the blood which attend its progress through the world. What sort of a man—what sort of a christian, can he be, who gratifies *self*, and who persists in filling his own coffers, by giving the benefit of his example, and his calling, to a system, which has well nigh "filled the world, with widows and with orphans?" Were I to paint a hell on earth, it should be located in the chamber, where the drunken head of an impoverished family, is struggling in the agonies of death, with those for his only attendants, who, for purposes of gain, had furnished him the deadly poison, now rankling in his veins, and now hurrying his lost soul to the judgment seat of Christ.

But others maintain that they have a right to do as they please with that which is their own. And that no one can rightfully complain of them for *drinking* or *trafficking in* spirituous liquors, as they thus spend their own money. This is granted, provided you do not infringe upon the rights and privileges of others. My rights are as dear to me, as the drunkards and the whiskey seller's can be to them. The good order, peace and prosperity of an entire community, are of far more consequence, than the self-indulgence, and pecuniary interests of any one or even of any twenty men can be. Your house is your own, but you have no right to burn it, if you thereby endanger the property of others. Has he any better right so to indulge his animal propensities, or so to invest his money as to disturb the peace and to endanger the morals of the community.

Has a man no right to endanger my property, and yet a right to endanger the lives—the *souls* of my children?

In a town infested with fierce dogs, kept as they might be for the amusement or profit of their owners, the law interposes, and subjects these *dog keepers* to punishment if they are allowed to annoy the village by going at large.

And has a man a right to keep a sort of *menagerie* where *bipeds* are kept whose bite is far worse than that of the dog—and who are allowed to go forth from time to time, infesting our streets and biting and devouring at their will?

But others say "I am safe, why give myself any concern—Am I my brothers keeper?" So said Cain, and in such a plea there is a selfishness of which every decent man should be ashamed. Did the inhabitants of this beautiful valley feel and speak thus when the British burned Hampton.

And should a hostile army again land on our Eastern coast, and could we know that they would ascend no higher than the metropolis—could we sit in comfort and safety at our own fire sides, and read with unconcern the story of our brethren's sufferings? O no! we should fly to succor and to save—And though safe in this case, will you not strive to protect those who are in

danger? If you are safe, your sons and daughters may not be. The former may fall before the *pocket pistols* of the bar-room—or the *thirty-six pounders* of the distillery—while the latter may die even a more lingering and dreadful death as the broken-hearted victims of besotted husbands.

But no man is safe who drinks at all. The appetite increases with indulgence. Dr. Benjamin Rush tells of a patient of his, who commenced with one *weak* drink a day, and who in a short time was forced to throw a spoonful of cayenne pepper into the undiluted spirits, as he said, "*to take off the cold.*"

The habit also perverts the judgment, so that the victim is ordinarily the last to discover that he is indeed a drunkard. A worthy Methodist minister once told me, that as he walked the streets of Lynchburg, a drunken man seized him by the arm, and asked him how he came to be so drunk; and if he was not ashamed to stagger through the public streets.

A gentleman once called on me to say, that he was likely to fail in a certain matrimonial enterprize, because some mischief-maker had slanderously reported, that he sometimes drank too much—"Now," said he, "as the young lady is a member of your Church, one word from you will put the matter right and insure my success". He had already become a confirmed toper, and of course I would not help him.

But others plead that these Temperance folks drink in secret. This is like the charge of hypocrisy brought against the church by the world. Suppose they do drink as you say, does that justify you in drinking in public? There were tories in the Revolutionary war. Did that make the cause of the American Revolution a bad cause? Did the secret toryism of some justify the open treason of Arnold?

Others attempt to quiet conscience, as they keep aloof from this cause that these reformed drunkards *won't hold out*. It may be so—and in many cases it will be so. But what does this prove? Could any thing more plainly show the potency of the habit, and the importance of systematic, combined, and persevering effort to save the victim of so potent a habit. Every failure shows that there is a pressing demand for all the exertions of all the departments in the Temperance army.

But many have been saved, as we well know—saved from drunkenness, then in a still higher sense, saved from wrath through Christ's atoning blood.

Once more, we are met with the plea, you go too far in condemning the use of cider, beer, wine, &c. We answer in general terms, that all intoxicating drinks are daughters of the same old mother, and he who marries one, is in great danger of soon having the whole family on his hands. To say the least it is dangerous, extremely dangerous to marry into such a family.

But then the good man must see and admit, that a glass of one of these drinks can *stop his mouth*, about as well as another. Thus it happened with an intimate friend and christian Brother of ours. The good man undertook to remonstrate with a drunken neighbor of his, when the following dialogue ensued:

"Now Captain," said the drunkard, "don't you drink?"—Captain: "I only take a little—very little once in a while." Drunkard—"Well, I only take a little once in a while—you know I am *generally* sober and work very hard."—Captain.—"But I drink only Wine."—Drunkard.—"I drink only Whiskey—and I suppose, Captain, you like Wine the best."—"Yes," said the Captain, "I do, and can't bear Whiskey."—Drunkard.—"Now, I like Whiskey decidedly the best; and besides, even if I liked Wine the best, I

could not afford to buy it and you can, so there is no great difference between us after all." The Captain's mouth was effectually closed, and being an eminently good man, came the next day, enlisted under the Temperance banner, renewed his efforts in behalf of his drunken neighbor, and soon saw him a thoroughly reformed man.

A gentleman of wealth—intelligent and pious, was sitting in the portico of the Hotel, at Dinwiddie C. H., on court day, conversing with two of his friends. Their position was such as rather to intercept those who might wish to approach the bar. It was early in the day, and the bottles arranged in the most conspicuous and attractive manner, were as yet untouched. Several young men had collected in the rear of these gentlemen, exhibiting some excitement, and conversing with much animation in an under tone.

At length, our rich and pious friend, rose, stating to his companions, that he always took one very moderate portion of "spirits and water" at that hour, and never took more. Indeed he said, his physicians had prescribed this as necessary for his health. With this explanation, he advanced, took his one weak drink, and returning to his seat, he distinctly heard one of these young men say to the others—"*Well boys, Brother T. has taken a drink, we may certainly go now.*" With this they advanced in solid column, fearing nothing. Why, or what should they fear? This excellent man had set the example, and thus *cleared the track.*

"Brother T." was moved by what he had seen and heard, and raising both his hand and his voice, he smote upon his breast, and said aloud, "If this is the result of my one drink a day, come life or death, I will never swallow another drop." He kept his word—nor must we fail to add that his health so far from suffering, from that time, improved, as we learned from his own lips.

A very genteel young man once proposed to a clergyman of our acquaintance, to pay him fifty dollars, a sum he said he could raise by subscription in half an hour, if he would only consent to drink one glass of wine, or even half a glass, at every wedding he attended.

In truth my friends, the drinking of wine is more mischievous than the drinking of distilled spirits—especially in wealthy communities, disposed to be gay and fashionable—and in the vicinity of our Colleges:—Because,

1. It is genteel to drink wine, and now extensively regarded as vulgar to drink whiskey. In the minds of many, the distillery and the *pig sty* are so intimately associated, that to use the product of the former is considered decidedly *hoggish.*

But this is by no means the case with the vineyard and the wine cup.

2. It contains more poisonous properties, and induces sickness of a more fearful and more incurable character.

3. The drinker of wine is sustained by the example of many who are otherwise good and useful men. It affords the greatest conceivable encouragement to the irreligious young man to know, as he reels under the influence of wine, that he only drinks that which members of the church and even ministers of the Gospel drink as well as he.

The present condition and character of the University of Virginia, contrasted with its former state, furnishes one of the most impressive and pleasing illustrations of our views—"Mother," said a young man of our acquaintance, writing from that honored seat of science. "I never was in a place where it is so disreputable to drink any intoxicating liquor as it is here." The mother's eye filled with tears of pleasure as she told us this. How has

this come pass? Why, every Professor and every subordinate officer there has long been a thorough *tetotaller*—and all the members of the faculty who are accustomed to public speaking, are among the ablest and most zealous lecturers on this subject.

One of the largest and most efficient Divisions of the Sons of Temperance in our land, exists within its precints—all who know this, cease to wonder, that her halls are crowded with students, distinguished for their gendemanly and studious habits.

But do some still say, publicly and by professions to espouse a cause like this, will be a tacit reflection upon my religion—and will tend to place the Temperance society above the church? Some fanatics have talked in a way to make good people think thus. But for this, no just cause exists. The Temperance cause is at once the servant and the child of the church of christ, all the principles embodied in it are found in the scriptures of eternal truth and the church should avail herself of the instrumentality of an institution, which has grown up under her auspices, and which is eminently adopted to do some of the drudgery needful "to prepare the way of the Lord, and to make his paths straight."

As the light of the world, the salt of the earth, christians are bound, not only to do good, but to do as *much good as possible*. And now, we put it to your consciences, in the sight of God, and in view of the coming judgment, are you doing *as much good* by standing aloof—objecting to mere forms and methods—as you would, by giving this cause the benefit of your example, influence and exertions—George Washington might have been a patriot, and spent his days in retirement at Mount Vernon; but then, he would never have been the Father of his Country, and, as far as man can see, this free and happy republic would never have existed.

ADDRESS

Of Robert J. Taylor, Esq., in behalf of the Ladies of Lexington, Presenting a Banner to Lexington Division, No. 45. Sons of Temperance.

GENTLEMEN :

I am before you, as the Representative of the Ladies of this place, to present to you in their name this beautiful offering; the graceful tribute of many hearts to *fidelity* of labor, in the cause of human benevolence. They have understood the happy organization and objects of your order, they have seen lifted to his feet the unhappy wanderer, whose fierce appetite had stricken him to the earth, and held him there in a helpless degradation, they have heard of Charity to the Widow and the destitute given in secret, and the sad hearts of cheerless firesides made glad with hope; and ever the truest in "love, purity and fidelity," and always as firm in the support and encouragement of *virtue*, as the happy *emblem* they have chosen for your banner, they are here to-day, through me, *publicly* to *testify* in your behalf, heartily to approve of your Institution, and ready to co-operate with you in cultivating and adorning the moral wilderness, which you have selected for your labors. They know that you have many difficulties to overcome, that your work must continue as long as the heart cherisheth its diseased appetites, that you must bear the scorn of him, who in a dark ignorance of his own nature, is proud of his steadfastness, the sneer of him, whose gains are dependant upon or multiplied by the vices of his fellow, they know too, that you must bear with the timid and doubting approval of the lukewarm, that the unhappy slave of a degrading passion, whose happiness you would restore, in his moral madness will raise his hand against his very benefactors, and hence the *appropriateness* of the beautiful emblem, which they have chosen for your standard. Remember, that the object in Nature there signified has stood in the tempest, as well as in the sunshine, that it has passed through all the ravages of time and the elements, and yet remains, a silent, but eloquent testimonial to the power and the praise of its Almighty Author. Recognize for your foundation and guidance the same authority, which placed this sublime object in the Natural world, and then indeed you may look upon your standard and be "firm as this arch, in love, purity and fidelity." In the name of those whom I speak for to-day, I earnestly pray you to do so.

But I am not here only to hand to you this token of their approval, but to remind you, that it ever carries with it a touching admonition and appeal to be unwearied in labor, never disheartened, and always united in promoting the common purpose of your order.

When the "shout of the Philistines" burst upon the ears of the strong man, the "cords that were upon his arms became as burnt flax," but *never* permit the indifference, inaction or division of your own household, even to bind you with cords, so that the enemy may not "come upon you like a *flood*."

Yours is an *aggressive* movement, and hence if you would be useful, you must be *ever* active.

The friendless outcast, the object of public loathing and scorn, overwhelmed by the fierce mastery of his evil passion, and the despotism of the Demon within, who bid him in the day of his first temptation stretch forth his hand and eat, must be sought for by you, lifted up from the wayside, and encouraged in his effort to struggle with and subdue the strong appetite which *fires* up within him. Be yours the high duty of thus restoring to Society its lost children, and as instruments of Providence, leading these poor wanderers *to* the pathway, where a divine light may fall upon their footsteps and guide them, perhaps, to *immortality*.

But your office does not stop here. The great object of your associated effort must end in the *future*.

These are the rich fruits, which hang by the way-side, as evidences only of the luxuriant life beyond. A vitiated public sentiment requires reform, government and direction. Let the temptation be removed in the usages and manners of Society, let there be no opportunity to plead, "the serpent beguiled me," let your reformation affix the same stigma to the vice of drunkenness, as to any other vice which Society will not tolerate, and that it may be in the future regarded not as an infirmity, but as a positive vice, which, by public opinion, is a sufficient disqualification for every office of trust and honor. But in all this, mark especially the refined and influential in Society, for amongst such, this vice seems "to lose half its evil, by losing all its grossness," and hence such influence is most wide spreading and dangerous.

Rely upon it, if you can but oppose to the progress of this vice, these restraints of interest, ambition, respectability and station, the heart of the country would soon cease its lamentations, and rejoice that the day of deliverance had come.

But my purpose is not to offer arguments in behalf of your Institution and its objects, but to speak for those I represent, the words of encouragement and approbation, and to beg that you will not become "weary in well-doing."

To this end, can I urge upon you any stronger stimulus than that which exists in the duties and objects of your organization, the blessings of the reformed, the gratitude of those whose mourning has been turned into rejoicing, the *rich* testimony of an approving conscience, and *this* complimentary tribute from the Representatives of virtue to the *fidelity* of her *labourers*.

Permit me then Sir, in their name and behalf, to present it to the body whom you represent.

Keep it ever. Let it be as an "ensign on a hill," in view of all, to which all may rally, and from which no tempted brother can so far wander, that it will not revive his drooping courage and guide him back to a place of defence, of hope and of refuge.

Cherish it ever, for it is an emblem of victories resembling those which are sung by voices in the "spirit land," of victories, which cost not a single tear, nor trampled upon a single right. 'Tis the *bloodless* banner, which "West Augusta" calls upon her Sons to gather under, that they may dwell with one another in "LOVE, PURITY AND FIDELITY."

ADDRESS

Of D. P. Curry, Esq., in behalf of Lexington Division, No. 45. Sons of Temperance, on the reception of a beautiful Banner from the Ladies.

RESPECTED SIR:

It is with mingled emotions of pride gratitude and pleasure, that I step forward to receive from you so appropriate, beautiful and precious an offering as that which you, on behalf of the fair citizens of our village have presented in such glowing and eloquent terms. The words of encouragement which you have on this occasion addressed to us, and the high and responsible duties you have so strongly enforced shall never be forgotten. We will cherish them as "words fitly spoken, like apples of gold in pictures of silver." Their spirit stirring eloquence shall often be recurred to and our zeal shall imbibe new vigour at their remembrance.

Thus much we have deemed it proper to address to you, who are but the agent of those whom you have so justly styled "the truest in Love, Purity, and Fidelity," but what language would be meet to address to them. Gratitude is never profuse in its acknowledgments. When the deep fountains of the heart are broken up, the streams come gushing forth in an impetuous torrent, that can not be restrained by any circumstances of propriety, and overwhelmed, in the flood of its own outpourings it brokenly articulates its fulness. We have no language that would express the depth of our feelings; we can only say we thank them most sincerely for this testimonial of their approbation of the objects of our association in which we are united as a band of brothers, pledged not only to sustain each other in maintaining the position we have taken, but also to rescue from the fatal whirlpool of Intemperance, those who unfortunately have ventured within the circles of its vortex.

From whom, sir could such a gift more appropriately come than from those who though innocent are too often, alas! made to suffer for the degradation and vices of others.

How often even in this land of morals and steady habits has it been the lot of the fond devoted wife to see him upon whom she had "willingly, gladly, proudly" bestowed her heart's best affections, led on by the social qualities of his generous nature become entangled in the meshes of that net from which so few escape. What a change! Once her heart bounded with affection at his approach. Happiness lighted up the countenance over which he had never caused a cloud to pass. How happy to her was the present, and as she looked forward into the future her fond fancy pictured out a peaceful and happy old age. But the destroyer comes, the syren song rings in his ears, pleasures are promised, if he will but follow in the path she treads. On—on—he goes and stops not until the dark waves of irretrievable ruin close over his degraded and loathsome carcass. Yet not alone does he suffer, for she too treads the dreary path. She loved him in his prosperity, and in his ad-

versity she will not forsake him, and the bright dreams of the future are scattered by the tragical and melancholy scene that surround a drunkards grave.

We need not tell of the agony that harrows the heart of a devoted sister as she sees her loved, and once loving brother turn upon her the cold unmeaning drunkards stare, as he flies from her gentle entreaties to forget them in scenes of midnight revelry.

Nor need we speak of the anguish of her whose plighted troth and hearts young affections, have been given to one, whose only deformity is the mark of the Beast upon his manly form.

No! No! they need but be mentioned to show them that woman in every relation of life is oftentimes the victim of the curse that ever follows in the track of the destroying monster.

Is not the gift then most appropriate when made by those whose interest is so deep in the success of the cause we advocate—a cause devoted to the good of all mankind.

To all it offers freedom from degradation and misery. It raises the fallen and debased to their proper level, it elevates that countenance which through a deep sense of shame has been cast down, it places men upon an high and sure foundation, safe from the pitiless pellings of want and penury, it alleviates the pangs of the present and brightens the joys of the future, it brings back peace and happine ss to hearts that have long been strangers to their influences, and opens them to that higher and holier one that blooms at the end of time and bears fruit throughout eternity.

To sustain and encourage such a cause has been the object of the interesting ceremony of this occasion and we hail with delight the source whence that encouragement springs.

The influence that woman can and does exert is indeed a fearful one, not in its effects but fearful in its responsibility. If gaity and frivolity be her leading propensities can she blame the youth who gives like indulgence to his passions, though it may be they run in a more degraded and ruinous channel. But if her character be moulded according to the principles of piety, decorum and good order, her male associates will soon learn to fear the cold, averted look of her whose company he seeks, and to whose love he aspires.

That banner is a solemn obligation on the part of those whom you represent, that the latter is the influence they intend to exert, and that the legitimate results may follow their determination is our ardent and earnest prayer.

And now sir let me say on behalf of those who have this day honored me, in appointing me their Representative, that we *will* be faithful to the obligation we have taken upon us—that we will not suffer our energy to relax in so great and glorious a cause—that neither the finger of scorn nor the sneer of ridicule shall dispirit nor shall anything dishearten us even though the gloom around be thick and lowering. In the midst of all, our eyes shall ever seek the bright blazonry of that banner and drink in new life and zeal as we look upon the immovable and georgeous structure it represents. That arch owes its existence to no mortal hand. The Architect of Nature formed and fashioned it, There it stands and will ever stand an incontrovertible evidence of an Almighty Maker of the Universe. Like it our order is based upon sacred and immoveable principles and whilst a heart beats in unison with Heaven it must and will exist.

Ours is indeed a high calling and its sacred and benevolent duties can never be forgotten.

Those duties are to relieve the distressed from want and suffering—to res-

cue the depraved from ruin—to preserve the innocent from the undeserved punishment of the guilty—to render home a paradise—to bestow happiness upon the loved ones of the heart—to elevate the understanding—to purify the social atmosphere and through all these to lead the heart to God, and seal these influences with the sacred stamps of Heaven.

Tell those whom you represent, that to these principles we will ever remain true—that as that Arch we will be firm in "Love, Purity and Fidelity." Love to our brethren and our fellow men.—Purity of intention in propogating our principles, and Fidelity to the obligations we here renew in the face of this enlightened audience and before high Heaven.

NOTE.—The Banner is painted on seamless silk of the finest texture, four feet wide, by five feet long.—On one side is a very correct representation of the Natural Bridge, with the inscription, "Firm as this arch, in Love, Purity and Fidelity," above, on a scroll. On the reverse, are the words:

"Presented to Lexington Division, No. 45. Sons of Temperance, by the Ladies of Lexington."